

FROM THE FIELD.

Waterloo, Iowa.

We are told there is a time to keep silence and a time to speak. Suppose my time has come to speak.

The past few months have been recruiting and enjoying the home associations. Words fail to express my delight at being permitted to once more be at home and hear the voices and have the society of those most dear to me. We only can appreciate home by being away from it for a time. Heaven will be only the pleasanter for our sojourn on earth.

Found the church at Enon and Hudson prospering. Bro. Wise is leading the brethren at this place grandly forward and I feel that victory is soon to be theirs. The past few years have wrought quite a change in this community. Children have grown to be young men and ladies, gray hairs have taken the places of dark ones. All reminds one that there is a change coming, that life is fleeting and soon we must pass away. We are standing on a shore against which beat two eternities.

What insignificant beings we are. We look back, all is mystery. Forward immensity meets us. Eternity, and how shall we spend it? Glory to God there is a way and a high way through which we can travel, and, someday know as we are known. Present mysteries must give way before the unconquerable Jesus who hath promised to give us all things.

According to previous arrangement I took the train for Aurelia, Iowa, on Oct. 6th, and after a six hours' ride westward through a beautiful prairie country I arrived at my destination. Found one of the most beautiful farming countries I ever saw. In fact was very much surprised as I had drawn a rather adverse picture of the country in my mind.

Sunday morning dawned beautiful and soon we repaired to the church which astonished me more than ever. So neat and tasty. Twenty-six by forty with a tower pointing heavenward almost fifty feet, stained glass windows, an organ, and the best seats I ever saw in a Brethren church. Also a pool for baptismal purposes. Here I had my first experience in using a pool for baptizing in, and allow me to speak my honest convictions on this subject. They are just the thing, and every church ought to be furnished with a pool and dressing-room like the church at this place. It is the true spirit that leads us to give our paltry dollars to the arranging of God's house so that it will be convenient to administer his ordinances.

God will, and has blessed the brethren at this place already for their devotion to him and his cause. The church which will be known as the Mt. Zion church, was dedicated free of debt. Bro. Groves as Elder assisted by Brethren Wm. Lenard, Parker, DeVore and others of similar vim. The church at this place has a bright future. We continued the work for some time after the dedication. I never enjoyed myself better in any meeting, because all seemed to work together for the glory of God and the advancement of his cause. We closed with the

best of interest. Eight were added to our number; seven by baptism and one by relation, with a general advancement of influence all along the line.

Reluctantly I bade the people farewell and in the company of Bro. Wm. Lenard went to Marcus, Iowa, where I am now at work for the Master. Pray for the success of the cause at this place.

E. L. HILDEBRAND.

Oct. 31, 1888.

Donation.

November 3rd was a day of surprise and gladness to myself and wife. We stood it very well, however. To know how we were fooled and how completely it was done, is worthy of note. On Friday, the 2nd inst., Bro. Shoemaker and wife, of Claypool, arrived on the afternoon train, bringing with them three fine, large brooms; but as he worked at that trade and these were worthy samples of his work, we did not understand it. Next day, Bro. Gresso asked us to bring Bro. Shoemaker and wife over for dinner. Well, we went over, but did not stay for dinner, and to make it still worse, Bro. Gresso left me in charge of the store while he acted as hostler. At noon a messenger arrived and said that a couple who wanted me to marry them were waiting at my residence. When I arrived home, lo and behold, the house was full, and in the kitchen were two tables well furnished with good things.

I don't really know who got up the party; either the Warsaw class or Sidney folks. I was surprised to see Bro. John Dubbs in the crowd, as sickness has been stopping with him. Sister Stubbs has been very low with typhoid fever, but I am glad to say that she is better. We are glad to have people like Bro. John to move in our midst. I believe we had members of the Methodist, Christian, Brethren and German Baptist churches with us—a good meeting. The presents were many; apples, potatoes cabbage, canned fruit, flour, and a lot of other nice things. After a chapter was read, prayer offered, singing, etc., the crowd began to separate.

We pray God's blessing to be with them all and save them. We feel encouraged that we are respected and are glad to know that our work was appreciated and that they pray God to bless us. We will continue to press on.

J. H. PALMER.

Sidney, Ind.

Douglas, Michigan.

Having just returned from the communion meeting at Almena, Mich., I can report a pleasant time and a soul-refreshing season indeed. Bro. Walter Clark, of Dowagiac, officiated after I had preached from the text: "And they all cried out, crucify him." All appeared to feel the solemnity of the occasion. It was solemn indeed. Sabbath morning Bro. Clark preached an interesting sermon from the text "Ye must be born again," and I preached Sunday evening to a full house of interested spectators from Luke 11:33, after which we bade farewell to the dear brethren and sisters at Almena and returned home. May the blessing of our Heavenly Father rest upon the little band there.

We expect to hold our first communion here in the Fennville congregation soon. We had made preparations and were all ready to commune on last New Year's evening when the blizzard of that date prohibited us. Pray for the few faithful here. I expect to hold a revival meeting at Marsellus, Mich., in a few weeks, after which I will engage in evangelistic work for the winter. Any one desiring my services will report.

H. H. SNYDER.

The Passover Question.

Not annihilated, but almost disgusted, to think that a man of Bro. Mason's pretensions should spin an answer to my little article on the Passover question, over fully three columns of the EVANGELIST, No. 45, and then what does he prove? About half the time he is absolutely defending my position, and in the concluding part of his remarks, talks of this being the way to get "away down into the truth." Well, I forbear commenting on this part of the brother's remarks, only this: It is the trouble with the Christian world. There are so many superficial thinkers and writers in all parts of Christendom, that the real lover of the truth becomes bewildered and very much of the so-called Christian literature keeps the people floating on the surface instead of leading them to the bottom of the truth as it exists in fact. Those writers never like a man for saying something when he speaks, but are ready to call him sarcastic, bigoted and radical. They will accept what some learned man says, regardless of the dictates of common sense. I mean these introductory remarks not for any individual, but for general application. But for Bro. Mason's special benefit I will tell him that I was not ignorant of the meaning of the word "Synoptist." The very sound of the word should declare its meaning to any ordinary scholar. But what I wanted to draw out of him was to find to a certainty the application he makes of it. I did not intend to write the word "Synopticism." If I did so, it was a mistake, and I think the type-setter made that mistake; but be this as it may the word I intended to use was Synoptist-ism, and my real motive was to give him the word to play on, to see what he would bring out, and he took the bait with avidity.

Among other things he says, "Bro. Brown was again wrong when he accuses Mr. Webster of unpardonable neglect and ignorance." Bro. Ed., is not this a little strong? Does it not border on the sarcastic just a little bit?

I said Synoptist is a word "that Mr. Webster seemed to know nothing of." I will now, for your enlightenment, tell you that Mr. Webster died in 1843, and that the word does not appear in his dictionary, to my knowledge, until we find it in the Supplement of the latest edition issued in the Year of Grace, 1880, so that I plead entire justification in saying Mr. Webster did not seem to know anything of it. Quite well do I know that Prof. Goodrich did, but that he gives a proper definition of it, so far as pertains to the Passover, I most emphatically deny. What then is the meaning of the word? Here is my understanding of it:

Synoptist—One who gives a general view of a thing without particularizing in detail. And in this meaning of the word Matthew, Mark and Luke are not synoptists so far as the Passover is concerned, because they give a minute account in detail, 1st, of the time; 2nd, of the conversation that led to the preparation; 3rd, the appointment of the committee on preparation; 4th, the manner of finding the place where to prepare it; 5th, the time when they met at the place to eat it; 6th, the conversation while eating it. All this and much more, while John gives none of these things, no not even a synopsis, and hence I wish to repeat with emphasis that John only alludes to the Passover that the Jews intended to celebrate the next night, and when he speaks of the one they were then eating, he calls it by the name of the Christian part of the meal for reasons formerly stated.

The insinuations that I would discredit any of John's statements as well as the statement that Paul does not call it Passover when nobody ever said he did, is all to my way of thinking, begging the question in a very ungenerous way. But then we are brethren and while Bro. Mason has a special relish for this kind of controversy, I am glad to be able to say I have not and this will be my last article on this question no matter what he may say. There are several other things that I cannot allow to pass without a little attention. One is that "Christ came not to break the law but to fulfill it." That is true and there is much in this truth, but I will suggest to Bro. Mason and to all Bible students the fact that "the Master of the house is greater than the house," and the law-giver is greater than the law. Christ is the embodiment of all law within Himself. To talk of Christ being a transgressor is but the offspring of a very superficial knowledge of the "deep down truths" that Bro. Mason seems to be seeking after. When Christ says "MY TIME is at hand, I WILL KEEP THE PASSOVER AT THY HOUSE with my disciples," it is not for me to say nay, Lord, this will be a transgression of the law; and I care not for all the Philip Schaff's in the world. Christ's authority towers over all.

Again Bro. Mason has so much to say about St. John's positive declaration that this took place "before the feast of the passover" but unfortunately for him this is just what I claim. The truth is John alluded to the passover that the Jews intended to eat the next night—but his mention of the passover is only allusive as I have before said, and as regards positiveness, I challenge the intelligent world to produce a more positive declaration than that of Matt. 26: 18, where he who had all power in heaven, earth and hell says *I will keep the passover at thy house with my disciples.* Did he tell the truth or does the one who says Christ did not eat the passover tell the truth? It is not only Matthew that receives this but Mark and Luke say substantially the same. For my part I would rather have it said that I ignored these witnesses than to make it patent to an observing public that I tried to destroy their evidence in the interest of an absolutely untenable

and defunct theory. This was a special passover, held at a special time, for a special purpose none other than to put and end to this old Jewish rite, and establishing the Christian institution, the Lord's Supper in its stead, hence for this dual purpose this meal had embodied in it the elements of both the passover and the supper. The one ended here, and was the last passover the other had its beginning here, and was the first supper. I care not what the old painters thought of it neither do I care what Bro. Mason and all his old commentators of the school of the past may say. Most of the able commentators of the intelligent present are against him, but the most trustworthy of all the sources of information Christ and the apostles are against him, the stupid error of calling it the "last supper" remains all the same. But I hope Bro. Mason and I with an innumerable multitude of the blood-washed following of the Lamb may be so happy as to be among the guests when the last supper is celebrated. Now I have had my say. I shall not ask for any more space in the EVANGELIST on this subject, and while I cannot agree with Bro. Mason I shall treat him as my brother still.

P. J. BROWN.

OUR CHURCH.

Bro. E. B. Shaver, of Maurertown, Va., writes: "Since my last report we have added five more to the list of Christian soldiers by baptism at our regular meeting."

The Brethren of Tiosa, Ind., will hold their communion Service on Thursday evening, Nov. 22nd. A hearty invitation is extended to all that can meet with them.—Wm. Summers, Pastor.

Bro. N. A. Franc writes from Elkart, Ind.:—"Last Saturday evening W. W. Summers preached one of his soul-inspiring sermons at the Dunlaps Chapel. O how I wished that Bro. S. had the physical power of a Paul of old, so that he could continue his speaking until midnight. I would never tire listening to such preaching, for to me it is like sitting in heavenly places. O may the God of peace be with us all."

Our true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity, and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God under the shadow of whose wings, and in the smile of whose countenance, alone, is any created being safe. Let us cling to our Father in heaven, as a child, walking in the night, clings to his father's hand.—Charles Kingsley.

Though Christ's riches were immense and unsearchable like Himself, though heaven was His footstool, He became poor and was destitute of a place to lay His head, that we might be rich in faith here, and heirs in the kingdom hereafter.—Fletcher.

Gilded five cents are going for five-dollar gold pieces, but Dr. Bull's Cough Syrup needs no gilding to make it go.

ian88—If the date printed with your name on your paper reads Jan. 88, it means, your paper has not been paid for this year, and that we need the money.